

The Evangelical Alliance Quarterly.

No. 8.

APRIL 1, 1901.

The Conversazione on the 20th of May in Exeter Hall is always a most helpful gathering. Lord Polwarth will (D.V.) preside and Lord Kinnaird will speak, together with Pastor Anet from Brussels, and the Rev. Geo. Hanson, D.D. The meeting will commence at 3.30, and at 4.30 refreshments will be served. This meeting is designed specially to give all members of the Evangelical Alliance an opportunity of meeting together in friendly intercourse. We trust that ALL members will come. It is very important that any who wish to be present should send a postcard to the Secretary, 7, Adam Street, Strand, to ask for a TICKET OF ADMISSION, which is free to all members. Please write this postcard at once.

FROM the earliest ages of history there has never lived a queen who in the truest royal honour and power can be compared with our late beloved Sovereign Queen Victoria. She it is, indeed, who rules us still in the power of that holy influence and example which God gave to her. And just in proportion as His Majesty King Edward VII. yields himself to follow in her steps as he has graciously pledged himself to do, so will his reign also be blessed. The late queen was not a



THE PRINCESS VICTORIA AND HER MOTHER.
(“Black and White.”)

High Anglican; she had no leaning Romewards; she was an humble-minded believer holding the Evangelical faith, and finding in the Lord Jesus Christ Himself the joy of her life and all her stay in trouble. We publish in another column an account of the special meeting held to express sympathy with our King and Queen in their grievous loss. In this number we present our readers with a few specially selected photographs of the late Queen in her

younger and happier days.



PRINCESS VICTORIA AT EIGHT.
(*"Black and White."*)

Ave Atque Vale.

Weep not for her,
You that have sung so long
God save the Queen;
Thank Him for what has been:
Weep not for her.

She asks no tears.
Surely her rest is sweet, so long
desired:
She must have been so tired
Through lonely years.

Others have stirred
The hearts of men—she made
them all her own;
Leaving a stainless throne
A household word.

Mourn not, nor chafe,
You that have prayed God save
the Queen: to-day
Love has no need to pray:
The Queen is safe.

God's messenger
Has called His servant home:
she bids you sing
Her prayer, God save the King,
Not weep for her.

By HUGH MACNAGHTEN,
in the "Day of Days."



QUEEN VICTORIA IN 1850.
(*"Black and White."*)

THE SPIRITUAL BODY.

BY NORMAN MACLEOD, D.D.

"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 COR. V. 4.



SPEAKING of the materialism of heaven, Dr. Chalmers truly says: "The common imagination that many have of paradise on the other side of death, is that of a lofty aerial region where the inmates float on ether, or are mysteriously suspended upon

impossible to sympathise." The sensitiveness with which many thus shrink from almost alluding to the physical element of enjoyment in heaven, because it is unworthy to be compared with the spiritual glory that is to be revealed, arises no doubt from the half suspicion that there is some necessary con-



PRINCE ALBERT AND HIS BRIDE IN 1840—("Black and White").

nothing — where all the warm and felt accompaniments which give such an expression of strength, and life, and colour to our present habitation, are attenuated into a sort of spiritual element, that is meagre, and imperceptible, and wholly uninviting to the eye of mortals here below, where every vestige of materialism is done away with, and nothing left but certain unearthly scenes that have no power of allurements, and certain unearthly ecstasies with which it is

nexion between materialism and sin; thus forgetting that the body, and the outward world which ministers to it, are God's handiworks as well as the soul; and that it is He himself who has adjusted their relative workings. And surely it is quite unnecessary to remind you at any length how God has fashioned our physical frame, as the medium of communication with the outer material world. It is the eye through which the soul perceives the glories of the summer sky, and

searches for its midnight stars ; and contemplates splendour of colour, and beauty of form ; and gazes on the outspread landscape of fertile field, hoary mountain, stream, and forest, ocean and island, all incensed with the sweet perfumes that scent the breezy air ; and by which too it beholds that world of deeper interest still—the human countenance of beloved parent, child, or friend, bright with all the sunshine of winning emotion.—It is the magic instrument which conveys to the soul all the varied harmonies of sound, from the choirs of spring, and the other innumerable minstrelsy of nature ; as well as from the higher art of man, that soothe, elevate, and solemnise. It is true, indeed, that there are grosser appetites of the body which many pervert so as to enslave the spirit ; abusing by gluttony, drunkenness, and every form of sensuality, what God the merciful and wise has entrusted to man to be used for wise and merciful ends. But there is already perceptible a marked difference even here between these and the more refined tastes I have just alluded to ; inasmuch as the former are found in their abuse to be, strictly speaking, unnatural, and destructive of man's happiness ;—and even in their legitimate use decay with advancing years—thus giving evidence that the stamp of time is upon them as things belonging to a temporary economy :—whereas it is not so with the others, such as the perception of the beautiful in nature or in art, for these abide in old age with a youthful freshness, and more than a youthful niceness of discernment—and so afford a presumption that they are destined for immortality. To the aged saint “the trees clap their hands, and the little hills rejoice, and the mountains break forth into singing ;” and when the earth is to him empty of every other sentient pleasure, it is yet in the beauty of its sights and sounds perceived to be full of the glory of God !

And so shall it be for ever ! The glorified saint shall not be “unclothed,” but “clothed upon.” He will inhabit “a house not made with hands, eternal in the heavens.” The future body is called a “spiritual body,” to express its pure and immortal essence though it will be somehow related to the pre-

sent body, as the risen is related to the sown grain which has perished in corruption, to appear, however, in a new and higher form ;—for “flesh and blood cannot inherit the kingdom of God !” “We shall all be changed.” “He shall change our vile bodies, and fashion them like to His own glorious body ;” and in this new body, once sown in weakness, corruption, and mortality, but raised in power, incorruption, and immortality, we shall tread upon the new earth and gaze on the new heavens, and walk in the paradise of our God.

And who can tell what sources of refined enjoyment are in store for us through the medium of the spiritual body in God's great palace of art, with its endless mansions and endless displays of glory ! Well may we say of such anticipated pleasures what Isaac Walton says of the singing of birds : “Lord, if Thou hast provided such music for sinners on earth, what hast Thou in store for Thy saints in heaven !” If this little spot of earth is full of scenes of loveliness to us inexhaustible ; if in the contemplation of these, in a body buoyant with health and strength, one feels it is a joy even to live and breathe ; much more when in them all we see God ; so that the expression of praise rises to the lips, “O Lord, how manifold are Thy works ! in wisdom hast Thou made them all ; the earth is full of Thy riches !”—Oh, what may be spread before the wondering eye throughout the vast extent of the material universe, comprehending those immense worlds which twinkle only in the field of the largest telescope, and vanish into the far distance in endless succession !—And what sounds may greet the ear from the as yet unheard music of those spheres ; while for aught we know other means of communication may be opened up to us, by which to discover things innumerable in the outward world, ministering delight to new tastes—things which do not exist here, or elude at least the perception of our present senses. Add to all this, the deliverance from all those physical evils and defects which are now the sources of so much pain, and clog so terribly the aspiring soul. For how affected are we by the slightest disorganisation of our bodily

frame! A disturbance in some of the finer parts of its machinery, which no science can discover or rectify; a delicate fibre shadowed by a cloud passing over the sun; or a nerve chilled by a lowering of the temperature of the atmosphere, will tell on the most genial temper; relax the strongest intellect; and dim the brightest imagination. And then there are the infirmities of old age,—the constant toil required to satisfy the cravings of the body for food and raiment—the wounds and bruises which pain it—all forming a terrible deduction as yet from that joy which we are capable of deriving even here through our physical organisation. But at present these things cannot be rectified. They are the immediate, or more remote, consequences of man's iniquity; and under Christ belong to that education by which bodily pain is made the means of disciplining the soul for immortality. All, however, will be rectified hereafter in the new heavens and the new earth! "There shall be no more pain." The body will no longer experience fatigue in labour; or be subject to hurtful influences from the elements; and never grow old; but be glorious and beautiful as the risen body of Jesus Christ!

With these bright hopes let us who are now alive seek to glorify God in the body which is to be glorified together with Christ. "Know ye not that your bodies are the temples of the Holy Ghost? If any man defile that temple, him will God destroy." Let us honour the body as a holy thing. Let the grave in which it lies no longer be associated only with the worm and corruption and all the sad memorials and revolting symptoms of mortality. Let the voice of Him who is the resurrection and the life, be heard in the breeze that bends the grass which waves over it, and His quickening energy be seen in the beauteous sun which shines upon it; and while we hear the cry, "dust to dust," let us remember the "very dust to Him is dear;" and that when He appears in His glory, He will repair and rebuild that ruined temple, and fashion it in glory and in beauty like His own.—*"Across the River."* W. P. Nimmo, Edinburgh, by kind permission.

OBITUARY.

THE REV. WILLIAM ARTHUR.

WE have to record the death of the Rev. William Arthur at Cannes. Mr. Arthur was born in 1819. At the age of eighteen he was accepted as a candidate for the ministry and sent to Hoxton College. At the end of his college course he went as a missionary to the South of India. Failure in health led to his return to this country, where he pleaded the claims of Indian missions with an eloquence and power which aroused extraordinary interest. In 1851 he was appointed one of the general secretaries of the Wesleyan Missionary Society, when his extensive travels, together with his acquaintance with leading personages in the United States, on the Continent of Europe, and elsewhere contributed to raise him to a position such as few Wesleyans enjoy, and made his name familiar among all the Christian Churches. In 1866 he was elected President of the Wesleyan Conference. Two years later he undertook the duties of Principal of Belfast College. That post he held for three years, during which his name came into public prominence, owing to the zeal and energy he displayed in defending the interests of Protestant education in Ireland. An Orangeman to the core, he was ever on the alert throughout his life to resist in every way what he regarded as the ceaseless attempts at aggression on the part of modern Ultramontanism. In 1871 he removed to London, and renewed his connection with the Wesleyan Missionary Society, becoming hon. secretary and residing at Clapham. Whilst thoroughly loyal to the policy and principles of the Wesleyan Methodist Church, he did not confine himself to its boundaries, but was ready with his eloquent speech to urge Christian truth and duty outside his own ecclesiastical circle. In the heyday of his strength he was a remarkable preacher. With a keen, clear eye, a silvery voice, fluent speech, and appropriate thought, he attracted large congregations wherever he ministered. He exerted great influence in the Wesleyan Conference, as also in the

various connexional committees which met from time to time.

As an author he took a high place from his early years. The story of his life in India, "A Mission in the Mysore," is thought by many the best of his published works. A memoir of Mr. Samuel Budgett, of Bristol, "The Successful Merchant," had an extraordinary sale. "The Tongue of Fire," published nearly half a century ago, was thoroughly characteristic of its author, being an earnest plea for a devouter recognition of the power of the Holy Spirit. This work had an immense circulation, and is still a recognised religious classic. Among other volumes which he published are "Italy in Transition"; "The Life of Gideon Ouseley"; "The Difference between Physical and Moral Law"—this being the Fernley Lecture of 1883; "Religion without God: Positivism and Mr. Frederic Harrison; Agnosticism and Mr. Herbert Spencer"; and "God without Religion: Deism and Sir James Fitzjames Stephen."

For nearly fifty years Mr. Arthur was an earnest and devoted adherent of the Evangelical Alliance. Joining as a young man, he became in later years an honoured member of the Council. He on many occasions spoke at the Alliance Conferences, and acted as the deputy of the Alliance on the Continent, and for a long period of years acted as honorary secretary.

THE CHEVALIER HAROLD SMITH.

Mr. Harold Smith, the Secretary of the Colwyn Bay Branch of the Evangelical Alliance, fell asleep in Christ on Feb. 9th, after a sudden illness. He was a man of great business ability and of no mean scientific attainments, a Fellow of the Linnæan Society, an astronomer, meteorologist, and a lover and student of Nature in all her forms. The title of Chevalier was conferred upon him by the King of Italy whilst he was acting as Italian Consul at Hull. He was an enthusiastic adherent of the Evangelical Alliance, and worked hard at the organisation of our Branch at Colwyn Bay, where his influence was great and he himself much beloved and esteemed by all.

REV. HORATIO GILMORE.

After months of gradually increasing weakness, at the age of seventy-five years, Rev. Horatio Gilmore was called to his rest, on Friday, February 22nd. His end was perfect peace, as for many years the ground of his faith was the finished work of Christ. Mr. Gilmore was of a military descent, and had held an appointment as Captain in India, in the 78th Highlanders, at the time of the Mutiny in 1854, but was sent home on sick leave, and then held military posts in Wales. While he was an officer in the Army, he seized every opportunity for preaching the Gospel, and continued to do so for many years. Having, on doctrinal grounds, seceded from the Church of England, he served for some years as pastor in Baptist communities. When, in 1875, he took up his residence in Weston, he became acquainted with the Earl of Cavan, and was requested by him, on his health failing, to continue the Gospel ministry in the Iron Room at Milton, which he was able to do for about twelve years. He also was secretary of the local branch of the Evangelical Alliance, and presided at the Friday prayer-meeting until his strength gave way. The testimony of Mr. Gilmore's life was invariably to the power of the Gospel of the Lord Jesus Christ.—*The Christian*.

THE REV. JOSEPH STENHOUSE.

The Rev. Joseph Stenhouse, an old member of the Evangelical Alliance, and one who has long acted for us in Peking, was murdered on the 24th of March by brigands, fourteen miles east of Tientsin, at the ferry of the village of Whangalo, on the Hunho River, west of Tunganhsien. He was distributing relief to the starving villagers. Mr. Stenhouse lived for some hours after being attacked. He was one of the best known and beloved missionaries, and belonged to the L.M.S. He was one of the "six fighting parsons" who took part in the siege of Peking. He was appointed to Shanghai by the directors of the London Missionary Society in 1882, being then twenty-eight years old, and four years later was removed to Peking.

DONALD MATHESON.

DONALD MATHESON was reared in a Christian home in Scotland, and in the midst of Christian relatives and friends. His mother carefully trained her children for God, and some anecdotes, relating to Donald's childhood, show that his young heart responded to her teaching. She died when he was ten years old, but her work was carried on by members of her own family, the father's duties as Sheriff sometimes obliging him to be absent from home.

There is good reason to believe that the parents and all their six children are safe in the home above — Donald, the eldest son, being the last survivor.

A mercantile career had been chosen for him, and in 1837 he went out to China, where his uncle, afterwards Sir James Matheson, offered him a position in his house. The lad soon found himself in the midst of temptations and difficulties, and it was with pain and regret that he was compelled at times to work in the office on the Lord's Day.

If, under these circumstances, the holy influences of home lost some of their force, the preaching of the missionary, William Burns, which he attended, by God's grace revived them, and he became a decided Christian.

When he was made a partner in Jardine, Matheson & Co.'s, and had the prospect of becoming a wealthy man, he could count all things but loss for Christ.

He found it necessary to write an article, meeting the objections made to the opium trade, but in attempting to do this he became convinced of the evil of the traffic and wrote accordingly to his uncle. The result of this correspondence was his determination to abandon the lucrative business.

There was a necessary delay of a year or

two before he could leave his post—arrangements having to be made to replace him as the acting head of the house in China at the time. It was a great satisfaction to him that during this time opium was a failure, and his moderate income was derived from the other parts of the business. Letters written at the time show how much opposition he had to bear, and how strong was the Christian principle which had led to the course he was taking.

In 1849 he returned to Scotland, visiting the Holy Land on his way home, and he at once devoted himself to Christian work. Having joined Dr. Candlish's congregation

in Edinburgh, in which he became an elder, he engaged in the City Mission work undertaken by them, and also associated himself with other branches of Christian effort, temperance work, &c. His long absence from home made the society of his relatives and friends a special delight to him. He had married one in full sympathy with him, and the years passed on in happy service for Christ till the need came for seeking a less

trying climate, when he left Edinburgh with great regret and resided in the south of England, first in Surrey, where he visited among the poor and held meetings for them on Sunday evenings, &c. Afterwards in London he devoted himself to home and foreign missions, the Evangelical Alliance, Bible and Tract Societies, and to the Waldensian and other Continental Committees, and to Protestant work at home.

For some time he and his family were privileged to attend the ministry of Dr. Dykes, in Regent Square Church, where he was an elder. Afterwards he, with others, started the congregation in South Kensington, but later on he was an elder at the Belgrave Church till the work became too long for him.



Mr. Matheson was one of those who took an active interest in the meetings at Oxford, Broadlands and Brighton, the forerunners of the Keswick Convention. It was in connection with this movement that he was attracted to the ministry of the Rev. H. W. Webb-Peploe, which he attended for twenty-five years, after he was compelled by painful circumstances to leave the church in Emperor's Gate. He never ceased to be a Presbyterian, but he was a man of truly catholic spirit, and was glad to associate himself with the Lord's people of every name.

The quiet consistency of his Christian character attracted many to him, and whether living in retirement or fulfilling the more burdensome duties of a large Highland proprietor, his close walk with God and his warm affection for His people were unaltered.

The Records of the Alliance show that Mr. Matheson was a member since 1852, and that he worked steadily as a Member of Council for almost twenty years and for a considerable period acted as Honorary Treasurer. The latter office he recently resigned when age, with its infirmities, increased upon him, and the duties of that position were then accepted by the late Mr. John Paton.

Very gradually his strength failed, but at the last the close came more quickly than was expected. Sorely as he is missed on earth, we give thanks that the labour and sorrow of advanced years are over and that he is now beholding the unveiled face of the Lord he loves.

REQUESTS FOR PRAYER.

WE most earnestly entreat the effectual fervent prayer of all true children of God for the blessing of the Holy Spirit on—

(1) The movement to confirm and comfort the Stundists, and to strengthen and guide our missionary as he travels amongst them.

(2) The Invitations just issuing for the next Week of Prayer.

(3) The London Council and the secretariat.

(4) The other Secretaries and the Branches, that each and all with this magazine may be used for the spread of the Gospel and for the glory of God (*Rom. xv. 30*).

(5) For peace in Africa and in China.

(6) For the International Conference in Germany in 1902.

THE COUNCIL OF THE EVANGELICAL ALLIANCE specially ask for financial help and for prayer. The need is urgent. Moneys are required for work on the Continent and in far-off lands as also in Great Britain. The Council desire to give thanks for the help already received. Subscriptions of smaller amounts will be gratefully acknowledged, but donors of £20 and upwards will be entitled to all the privileges of Life Membership of the Alliance.

Contributions may be sent to the Secretary, 7, Adam Street, Strand, W.C.

THE following is the list of Life Members on the roll. These have kindly sent sums varying from £20 to 100 guineas. The names are inserted in the order of date. Further help is asked for from Christian friends who wish to strengthen us in our work.

THE BARONESS NATALIE UEXYÜLL.
WILLIAM BARNETT, ESQ.
H.R.H. THE PRINCESS GAGARINE.
W. D. CRUDDAS, ESQ., M.P.
THE RT. HON. LORD OVERTOUN.
R. M. BROCKLEBANK, ESQ.
JEREMIAH GARNETT, ESQ.
MRS. MILNE-COLLIE.
JOHN CORY, ESQ., J.P.
BRENTON H. COLLINS, ESQ.
W. H. SUTTON, ESQ., SEN.
CAPTAIN JAMES CUNDY.
ISAAC HOYLE, ESQ.
THE DOWAGER LADY BUXTON.
H. J. MACKENZIE BELL.
THE REV. SIDNEY PIKE.
MRS. SIDNEY PIKE.

The approaching great International Conference in Hamburg in August, 1902, will entail a very large expenditure of money, and the Council look for support in this effort so highly useful to the Gospel on the Continent.

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BY THE REV. D. MULLAN, B.A.
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MAY BE ORDERED THROUGH ANY BOOKSELLER.

JOHN PATON.

NANY years ago, yes, it was in 1854, a young Scotchman landed in Canada to take up a responsible post in a great Land Company. In the vigour of youth, full of life, of untiring energy, an earnest Christian young gentleman, John Paton found himself in an office at Kingston on Lake Ontario, and here for some years he lived and worked.

His duties demanded much rough travelling, plenty of tact and good sense, together with a quick discernment of human character, and that he was a great success is evidenced by his promotion from one post to another.

But while he was earnest in business, he was fervent in spirit, serving the Lord.

The town of Kingston at that period was remarkable for the bright shining of Christian life from it, for there many Christians had settled, and numerous Christian activities made it their headquarters. Christian families lived Christian lives, godly ministers preached pure gospel doctrines there, and Christian societies like the Bible Society, Religious Tract, French Canadian Mission, Sabbath Observance, and others lived and flourished in the little town of Kingston.

Into this religious circle John Paton was quickly introduced, and rapidly established himself as a devout servant of the Lord Jesus Christ, and an active supporter of everything that was for the furtherance of His kingdom.

Excepting in the evening, little time after travelling and business was left him to undertake Christian work in the ordinary week days; but what was lacking then he fully made up on the Lord's Days, for from 9 a.m.

till 9 p.m. he was kept pretty continuously at work. With one Sunday School two or three miles from home in the morning, his Church and another Sunday School another mile away, and work after the evening service, John Paton had a very busy Sunday.

As we look back nearly fifty years, we ask ourselves what made this little town of Kingston, with its 15,000 inhabitants, the bright Christian spot it was. To answer that to-day we should say it was through the outpouring of God's Holy Spirit there. The agencies He used were, several very godly ministers

and some devoted Christian ladies, some of whom may be still alive; but perhaps one of the great influences for good were the meetings and Bible readings at the house of Mrs. MacLeod and her two sons. But there were various other meetings which were held for the deepening of Christian life, all of which contributed to the same end. But we are digressing.

With all his daily work, the great object of the life of John

Paton was to commend the Lord Jesus to others, and specially to young men.

Some time in 1854 a Y.M.C.A. was formed in Kingston, and into this new work John Paton plunged with his usual earnestness, and by his energy, tact, and loving sympathy, he with others made it a great success. Most of the ministers of the gospel fathered it, young men of the best families of Kingston joined it, and it was glorious to see these young men, high and low, "all one in Christ Jesus."

Admirable weekly lectures by first-class speakers crowded the Town Hall of Kingston with representatives from all classes, and such interest was evinced that other



entertainments on the lecture night were almost unknown.

In a subsequent winter, when there was much distress in Kingston, the Y.M.C.A. were requested to undertake the administration of the relief funds. At the instigation of John Paton they accepted this onerous work, and accomplished it to the satisfaction of the townspeople, and at the least possible expense; and the credit was principally due to him.

Loving youth as he did, John Paton persuaded the Y.M.C.A. to undertake a mission or Ragged Sunday School, and fervent Christian young fellows threw themselves into this work; alas! it was too great a success and eventuated in failure. Within three months a loud complaint came from the regular schools that the Y.M.C.A. were taking away scholars and teachers, and so this effort had to be given up.

Of the private life of John Paton we will but mention two incidents. At Kingston he was very kindly received by many Christian families, and at the house of the Hon. John Hamilton he found in Miss Hamilton the wife who has been his helpmeet for these many years.

One day we were walking along the shore of Lake Ontario, when we heard screams of distress from a drowning man. We seized the first boat and rowed to the man, but before we could reach him he had sunk. Quick as lightning John Paton jumped overboard, dived, and brought the drowned man to the surface, and we got him ashore, where medical men restored him to life. To our surprise, as soon as he was conscious, he drew a clasp knife and rushed at John Paton, but many hands kept him from doing harm. He was suffering from *delirium tremens*.

Others of your friends may be able to fill up a long blank. More than forty years elapsed since we parted, and it was a joy to meet this servant of God once more, and

that in the Council-room of the Evangelical Alliance. John Paton, as I remember him in 1854-5-6, was a constant Christian object-lesson to me, and I looked to him as a wonderful example of Christian young life and gentleness, and often wished that the young men of Kingston would follow him as he followed the Lord Jesus. (*General Hatt Noble, R.E.*)

More than thirty years passed away of happy and useful Christian life in America. Mr. Paton with his family then settled in London, and having been a member of the New York Branch of the Evangelical Alliance, early in 1892 he entered into the active service of the British Organisation. His excellent business capacity and loving Christian spirit made him a very valuable member of the Council, and in May, 1900, he was appointed Honorary Treasurer. His bright and happy face and brisk, cheerful energy, which was always his characteristic, caused him to look much younger than he really was, and the suddenness of his death has come as a severe blow to us all. A sudden chill seized him after his attendance at the evening service on Sunday, March 24th, and the heart's action failed, and he fell asleep on Saturday morning, March 30th. On April 4th a memorial service was held at the Marylebone Presbyterian Church where he had been a leader in all good works. He was Session Clerk, and an especial favourite with the Sunday School children.

DR. ANDREW THOMSON.

THE Rev. Dr. Andrew Thomson, one of the founders of the Evangelical Alliance, has recently passed away. He was a leading minister of the United Presbyterian Church, and for many years the colleague of the celebrated Dr. John Brown. He began his ministry in 1837, and died in his eighty-seventh year. He was an excellent preacher, and had one of the largest congregations in Edinburgh. He took a very special interest in missions, and wrote much on this subject.

THE LONDON COUNCIL AND THE BRANCHES.

NOTE.—Secretaries of Branches, both at home and in foreign lands, are specially asked to send succinct reports from time to time for publication in this column. These should be received in London at the latest a fortnight before the end of the quarter.—Ed.

Mr. D. WELBY has been appointed Hon. Treasurer vice Mr. John Paton deceased.

On Friday, February 15th, the Evangelical Alliance held a most interesting meeting, comprising representatives of all the Churches. Apologies

Address to His Majesty Edward VII. were received from Viscount Bangor, Prebendary W. H. Webb-Peploe, the Rev. F. B. Meyer, the Rev. G. Morgan, and others. Lord Kinnaird presided, and after referring to the great value of the services of the Evangelical Alliance in calling together Christians at every time of national anxiety or sorrow, spoke of this as an unique occasion. He said that the Evangelical Alliance, in presenting an address of condolence to the King and Queen, could not but recall that as Prince and Princess of Wales both had for many years shown deep interest in all efforts for the relief of suffering and for the advancement of the Protestant religion. He said that it was well known that since 1846 the Evangelical Alliance had always stood firmly for religious liberty and high spiritual aims. The Rev. Dr. MacEwan said that there had come to its close a reign unexampled in the world's history in duration and dignity, purity and beneficence. We had to thank God that Queen Victoria's early training was committed to a mother who devoted herself so earnestly in fitting her for the exalted position she was one day to fill; and that her whole life was so controlled, enriched and beautified by heavenly grace as to exhibit at once constancy in duty, patience in suffering, and tender sympathy with the sorrows of others. She was eminently a Bible-loving Queen. Her religion was neither narrowed by prejudice nor marred by superstition. She could worship with as much satisfaction in the Presbyterian service of the church at Crathie as in the Cathedral service of Westminster or St. Paul's. Never was a Royal Court more pure or public life more blameless. Her whole reign has been one of honour and blessing; and her end was peace. In the example she has left behind as woman, wife, mother, Queen, she has bequeathed a priceless legacy to all nations; and it is not too much to say that never in the history of mankind has a Monarch commanded such veneration during life, or been followed to the grave with such universal reverence and affection. Lord Radstock and others took part in the meeting.

The following address was drawn up to be presented:—

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble address of the President, Vice-Presidents, Council and Members of the Evangelical Alliance.

The Evangelical Alliance, founded in 1846, is an union of believers belonging to all the Evangelical Churches, and its aim is the promotion of spiritual fellowship among Christians of different denominations, and whose branches are in all parts of the world. We venture humbly to approach your Royal presence, with the expression of our profound sympathy with Your Majesty and your Royal House in the death of your lamented, revered and beloved Mother, our late Sovereign Lady, Queen Victoria, and our fervent desire that amidst the great sorrow of this bereavement there may be the experience also of much heavenly consolation.

We adore the goodness of God in the blessings which attended her long and beneficent reign and in the graces which adorned her character; and we recall with devoutest thankfulness the wondrous wisdom, tenderness of feeling, and untiring zeal by which her rule was so eminently distinguished—her piety and catholicity of spirit, her fortitude in trial, and unflinching sympathy with the sorrows of others, and the numberless tokens of her heartfelt interest in the welfare and happiness of her great Empire.

In congratulating Your Majesty on your accession to the Throne, we earnestly pray that through the grace and help of God your reign may be long, peaceful, and happy—bringing rich continuance of blessing to Your Majesty and your beloved Queen Consort, and sustained to the last by the affection and devotion of a loving and loyal people.

The London Council have been encouraged by the success attending the various departments of the work of the Alliance. In the Week of Prayer meetings there was a marked spirit of earnest and believing prayer. The work for the persecuted in Russia is being actively carried on. Many new members have joined the Alliance recently.

In no part of the world was the sorrow for the death of our late beloved Queen more deep and real than among her loyal subjects in Ireland. **Irish Branch.** Immediately on receipt of the sad intelligence a special meeting of the Council was summoned to give expression to the grief which was so widely felt. The resolution was forwarded to His Majesty King Edward at Osborne, and a gracious reply has been received. It will always be a matter of special gratification to the loyal people of Ireland that one of the last public acts of Her Majesty's long and honoured life was to visit their shores. It is their earnest prayer that the new King may prove a worthy successor to his revered mother.

The fund inaugurated by the Council last year for the relief of the terrible distress in India was very successful, considering the claims arising from the war, Twentieth Century, and other appeals. It was very cordially taken up by the Lord Mayor of Dublin, Sir Thomas Pile, and in a short time nearly £4,000 were received and remitted to the Viceroy for the relief of the famine-stricken districts.

It was decided some time ago that with a view to further the great object of the Evangelical

Alliance an effort should be made to form County Branches throughout the country in connection with the Dublin Council. A good beginning was made recently in the County Kerry at a conference held in Tralee, an organisation having been formed, the Arch-deacon of Ardferd being elected chairman, and representatives of the several Protestant churches being appointed upon the executive. Followed up in the right spirit, only good can come of such an effort.

It is with much satisfaction we report that the bye-law adopted by the Corporation of Cork for the summary suppression of open-air preaching in that city, and against which the Council strongly protested, has been refused sanction by the Lord Lieutenant and Privy Council. It is hoped that all such efforts, infringing as they do upon the cherished rights of public meeting and free speech and directed specially against the proclamation of the Gospel of the grace of God, will meet with the failure they deserve.

The Council issued their usual invitation to Christian friends in these and other countries for special prayer for Ireland on the 17th of March.

Our Secretary in Saga writes: "Near the close of the last year I sent out programmes for the Week of Prayer to all missionaries

Japan. labouring in this island, with a request that reports of meetings held be sent to me. As directed by the Alliance, in every place of importance all Christian bodies united in the observance of the appointed world-wide Week of Prayer, following the programme laid out for them, which had been slightly modified by the headquarters of the Japan branch of the Alliance in Tokyo. The meetings seem to have been well attended, and to have excited much interest. The Christian people have been much encouraged, and I trust stimulated to new efforts.

"The special effort made by the Evangelical Alliance of Japan to preach the Gospel in every village and hamlet of the empire during this year is progressing well. Ten thousand yen are to be raised on the ground to prosecute the work, and some of the leading Christian speakers of the land are to be sent out to preach and lecture. The work in small towns and villages will be left to the local Christians, and they are being encouraged to undertake it promptly. We are hoping the Lord may bless this special effort for the accomplishment of great things in Japan."

Our Secretary in Peking, under date January 14th, writes: "We have not been able to have united

China: meetings during the Week of Prayer
Peking. with our Chinese brethren, simply because there was no room for them to meet in that was large enough. The premises which each Mission occupies is only sufficient for the Mission needs. The meetings have been held, however. Our own Chinese Christians have taken the Week of Prayer topic every morning, and thus united with the great stream of prayer and praise going up to God the world over. The missionaries and others have held meetings every night. It has been a time of refreshing.

"Our hearts are full of the problem which now confronts us as to the best way to uphold the Church in China. Political powers would suppress us, as though that would be for the benefit of China.

"It is a matter of great joy that the Church of Christ in China has stood the fiery trial of persecution so well. Men and women have suffered death rather than deny their Saviour. Many had no option given them, but were brutally killed. Of those who have escaped death, though they have received bodily hurt, or lost their homes and goods and cattle, they are cheerfully maintaining their faith; there has been no shrinkage. I have not heard one murmur or complaint from any of the Christians. I am sure they are determined to go on with the work of increasing the Kingdom of God. They are still being tested by peculiar trials now, not by open persecution, but by secret malignings; the Boxers are seeking to hurt them in various ways. The Boxers are only put down, not crushed, and the city abounds with them. They use all kinds of threats as to what they will do when once the foreign troops are withdrawn. Still, for all that, God will not suffer His people to be destroyed, though they may be tested and tried for some time to come. The prayers of all God's people are needed very much for His Church in China."

The Secretary of the Branch writes: "You will be pleased to know that we have held here the Week of

China: Prayer in accordance with the invitation
Chesoo. issued by the Alliance. I need not say we have all been helped, stimulated,

and encouraged by thus meeting for prayer. As quite a number of us now in this place are missionary refugees from the interior of this and other provinces, the need for prayer was more keenly felt and more gladly engaged in.

"We had an average attendance of over 50, which in a small community like this we considered good. On Sunday the audiences were larger than usual, say about 130, filling the capacity of the seating accommodation of the Union Chapel here. The sermons were good and appropriate. The communion service at the close was specially interesting as including not only missionaries of many nationalities, but also five Koreans in the strange costume of their native land."

Our correspondent writes: "The Week of Prayer we kept here, meeting each night of the week from 5 p.m.

China: to 6 p.m. in the Baptist Chapel, lent for
Chin-kiang. this purpose. All Churches were represented and a different worker led the

meeting each evening, and we realised we were one with all believers throughout the world. May God use your Society more and more to unite God's children as one throughout this world. We do realise this unity here as I have never seen it at home."

A missionary writes: "Among the outlying corners of the earth where the Evangelical Alliance Week of Universal Prayer was observed is

South China: the Portuguese Colony of Macao,
Macao. forty-five miles west from Hong Kong. Owing to the recent troubles in China some thirty

Protestant missionaries were perforce in retirement in this severely Roman Catholic colony. They represented several English, American, and German Societies, and all realised, as we gathered evening by evening in each other's houses, that in seeking blessings for others, according to the Alliance programme, we ourselves had indeed been blessed. A special feature of the week was the Thursday meeting, the subject being 'Heathen Lands.' This meeting was conducted by a Chinese Christian in the native tongue, and attended by over one hundred, the greater part of whom were, like ourselves, refugees from the bigotry and anger of their own people."

Our correspondent from Seoul writes: "Just a line to let you know that the Week of Prayer here has been

Korea. a success in every way. The foreigners have met every day, and have prayed most earnestly for the things suggested in the course. In addition to this, the week has been more largely observed by the native churches of the city than ever before, all the Methodist churches in the city having services, and all the Presbyterian churches with the exception of one. Throughout our country churches it was more generally observed than ever before, and I think that we may reckon from now on, it will be as generally observed in Korea as in the home lands, if not more so."

A friend writes: "Many are rejoicing in the result of our Week of United Prayer. Confession, praise, and prayers have been most earnestly laid down at our dear Lord's feet every day. It has really proved a season of refreshing from the presence of the Lord."

A correspondent in the West Indies writes: "This year our evening meetings were well
Tobago, W.I. attended. It is our own people only who can come, and we realised our oneness in the Risen Saviour."

The report states: "I am glad to be able to say that there has been quite a revival at all points, men coming forward begging a continuance of the meetings. I found the
Natal: Zulus loyally accepting the inspired Word of God with astounding joy. We held fifty-four meetings at the homes of the people. The heat is very great just now in this deep valley."

Our correspondent says: "The Week of Prayer has again been observed here with great regularity and interest. All day long the people
South Africa: turn out in good numbers. The numerous topics brought before them struck them forcibly, and much light and instruction was in this way imparted. The state of other countries, the sufferings, trials, and steadfastness of fellow Christians in other lands, the good news of Gospel extension among other peoples, and the immense work still to be done aroused their concern and brought forth many a fervent supplication. The passages of Scripture were faithfully read, and their connection with the topic in hand set

forth, and the brethren who prayed entered intelligently and sympathetically into the spirit of each day's subject. Not a few gave themselves anew to the Lord during these quiet and solemn hours of prayer."

From Smyrna our agent writes: "The oneness of all the saints in Christ Jesus has once more been demonstrated by this 'Week of
Turkey: United and Universal Prayer, and occasion was taken to emphasise the need and desirableness of a visible unity in some shape or form of the Church of God. The meetings in Smyrna, both of the English speaking and of the native Armenian and Greek friends, were well attended at every session, and from the addresses made and the prayers offered it was evident that the Holy Spirit was present with His blessing. On the last evening, the meeting held in the American Chapel was one of special interest. The house was crowded with an eagerly attentive audience. Brief addresses were made in Turkish, Armenian, Greek, Spanish, German, and English, and prayers were offered in English, Turkish, and Armenian, while the hymns sung were only different translations of the same hymns, sung in unison, in the several languages. The worshippers, though of different nationalities and of different religious persuasions, seemed drawn together, as by a common bond, to worship and serve one common Lord."

Our Secretary says: "The meetings this year were very hearty, and a true spirit of prayer was manifest. The following nationalities were represented amongst those present: British, German, Italian, Hebrew Christian, Armenian, and Copt."

The report received from Bombay states that: "The Week of Prayer was carefully observed in Bombay. Two simultaneous meetings
Bombay. were held daily in English; and in addition I have to report that a meeting was held daily in the vernaculars of this city. The meetings on the whole were exceptionally well attended, and a tone of prayerful earnestness and devotion prevailed. The Vernacular Prayer Meetings were conducted in Marathi and Hindustani, and as many as 300 attended some of the meetings."

Our Secretary writes: "I have received most favourable reports of meetings held throughout the country. The general meetings have all been kept, and the congregations seemed pleased with the translation. The meetings were held in churches as well as in private houses. How dear the Prayer Week is to the people showed itself when the idea arose two years back of throwing off the connection with the E.A. It called forth a general cry of indignation, and the papers were full of it."

Our Secretary in Montreux says: "A spirit of love and unity has prevailed, and the meetings have been pervaded by a solemnising sense of our deep need

of Divine help. The first meeting of the week was an *international* one, in which the **Switzerland** exercises were conducted in English, French, and German. There was a crowded attendance."

Our Secretary in Hamadan writes: "I have been waiting to hear from our out-stations before writing

Persia. to you, so as to have a fuller report to send. We have received interesting and encouraging accounts from our brethren in different parts of our field, and all speak encouragingly of the meetings and attendance. I am happy to report that the Week of Prayer was observed by all our churches and congregations, and in accordance with the topics suggested in the schedule, a number of copies of which you kindly sent us in good season. We had them translated and copies made in the Armenian and Persian languages and distributed among the brethren, also the English copies to those who could use them. In the city of Hamadan our two churches, St. Stephen and Peniel, united in the observance of the week, the meetings alternating. I was asked to preach the opening sermon (in the Turkish language) on the text assigned: 'Go ye, therefore, and teach all nations,' &c. Our Armenian Pastor, Nahabadianz, conducted the services the second day, and Rev. J. G. Watson the third day, in Persian. The Saturday service especially for the Jews was conducted by our Elder, Agha Hyeem, a converted Jew, and a number of the ancient people were present. Pastor Nahabadianz preached the closing sermon on the following Lord's Day. Rev. Mr. Watson also preached both Lord's Day services at Peniel Church on the texts assigned, and the Lord's Supper was observed on the second Lord's Day. We all felt encouraged by the marked interest manifested in the meetings, as well as the good attendance throughout the whole week. The week was also observed in the Sheverine congregation, a suburb of the city, where we have an ordained Armenian. As the congregation is composed entirely of Armenians, their own language was used in the services. One of our number visited them in some of the services. They also report good attendances and interest in all the meetings. Our ordained Nestorian helper, Kosha Moshee Duman, in Kerman-shah, a city of some 40,000, mostly Moslems—but there is also there a colony of Jews and Chaldeans—sends us an encouraging report of 'daily meetings attended by all nationalities.' Following the Week of Prayer, the Lord's Supper was observed. A most encouraging report of this Week of United Prayer comes from our Church in Lilehah, an Armenian village, some four days from here. We have an ordained Armenian pastor settled there. Less than one year ago we organised a Church of over sixty members, all Armenians. Last October Mr. Watson and I visited the brethren and spent a few days with them. Since the organisation they have erected a commodious church, with no aid received from this station, but with funds given by those interested in their zeal and welfare, together with their own con-

tributions and labour or material donated. They are also planning this year to build a parsonage and a school-house. Our Pastor, Bodvele Kaspar Mardiro-siantz, wrote very encouragingly of the work. After the Week of Prayer and daily meetings the services were continued another week, followed by the Lord's Supper, when nineteen new members were received. His letter giving his report has cheered all our hearts greatly, and we are thanking God for hearing and answering our prayers, and praying and hoping for further manifestations of His grace and power. We send cordial greetings and prayers for rich blessing upon your labour."

The Secretary of our Branch in Quebec writes: "The Week of Prayer meetings has been a success in every way, every man in his place,

Canada. true to his subject, spiritual and effective. The attendance was good.

Special attention was given to the devotional exercises, and an excellent spirit prevailed throughout; denominational lines were forgotten in the consciousness of spiritual unity."

Our limited space forbids further detailed reports of the Week of Prayer meetings. We can only add that most encouraging and favourable information comes from Amoy, Buenos Ayres, Rosario, Tunisia (North Africa), Calcutta, Poowatthoor, Travancore (South India), Hamburg, Frankfurt, Wesel, Florence, Madrid, Aalborg, Nice, Oporto, Guelph (Canada), Toronto, New Brunswick, Guernsey, Jersey, and Malta. In Great Britain meetings were held in Birmingham, Ross, Plymouth, Banbury, Harrogate, Gillingham, Bath, Winchester, Corsham, Wincanton, Weston-super-Mare, Eastbourne, Ilfracombe, Teignmouth, Bridgend (Glam.), Folkestone, Southampton, Guildford, Worthing, Woking, Hull, Perth, Langholm, Aberdeen, Royston, Windsor, Boscombe, Hillsborough (co. Down), Middleton-Cheney, Banchory, Hoddesdon, Warminster, Kimberley (Notts), Malvern, Exmouth, Ayr, Worcester, Watlington, Greal Yarmouth, Ventnor, Cheltenham, Witney, Scarborough, Derby, Montrose, Campbelltown, Upper Parkstone, Redhill, Cambridge, West Bromwich, Buxton, Fleet, Tunbridge Wells, &c., &c. Meetings were held as usual at Exeter Hall and in many districts throughout London. The reports from all testify to the presence and power of God in our midst.

IN BISHOP MIRAGLIA, who has just joined the Evangelical Alliance and signed the Basis, we welcome a member whom we earnestly commend to all who love our Lord Jesus Christ. Five years ago he founded his church at Piacenza. Many of his devoted congregation have had to suffer persecution like himself. The Protestant Bible is their treasured possession, and is daily expounded to them in Church. The Oratory of St. Paul holds one thousand people, and is constantly thronged. The deep desire of Bishop Miraglia's heart is to extend this work throughout Italy and his native Sicily, and any contributions sent for him to us will be at once forwarded.

RELIGIOUS LIBERTY IN PORTUGAL

HIS Majesty the King of Portugal on Thursday, the 7th of February, at Buckingham Palace, received a deputation of the Evangelical Alliance with reference to the recent attacks on religious liberty in Lisbon. Lord Kinnaid, Vice-President, and Mr. John

to His Majesty the King of Portugal on February 7, 1901, sheweth :—

That the Evangelical Alliance is an Union not of Churches, but of individual Christians all over the world, allied together on the basis of a common faith in Christ and their



THE KING OF PORTUGAL.

[Cassell & Co.]

Paton, Hon. Treasurer, with the General Secretary, on behalf of the Council read to His Majesty the following petition :—

TO HIS MOST GRACIOUS MAJESTY THE KING OF PORTUGAL.

The humble petition and memorial presented on behalf of the Evangelical Alliance

common love to Him, and including representatives of all the Churches.

That this Alliance has been in operation since 1846, and that it has, year by year, during the last fifty-four years striven for the establishment of religious liberty in all parts of the world, believing that it is a principle established in our very nature and affirmed

also in the Word of God that each man should be at liberty to approach and to worship his Creator without hindrance.

That early in the present year, whilst the various Protestant congregations in Lisbon were assembled in the Week of Prayer arranged for all countries by the Evangelical Alliance, their representatives were summoned before the Criminal Judge in Lisbon, and were told that they must cease at once all religious meetings on pain of prosecution.

That subsequently the Presbyterian native congregation as well as the meeting of the Young Men's Christian Association had been stopped by the police.

That it has been stated that an assurance has been since given by the Civil Governor of Lisbon that the interruption of the services by the police would not be persisted in.

That the Evangelical Alliance would feel most grateful to the King if he would consent to endorse such a promise for the future, not limiting its operation to Lisbon, and would of his free grace and sovereign mercy grant to all Christians throughout his dominions full liberty of religious worship, in the same manner as has long been bestowed upon all Roman Catholics throughout the British Empire.

That the Evangelical Alliance in conclusion desires earnestly to assure His Majesty of the sincere gratitude which exists in the hearts of all English Protestants for every indication of mercy and clemency which has been already evinced by His Most Gracious Majesty.

(Signed) KINNAIRD, Vice-President.
J. PATON, Hon. Treasurer.

His Majesty received the deputation most graciously. He said he was glad to welcome the Council of the Evangelical Alliance, and to tell them that as soon as the matter had been brought under his notice by them he at once ordered the authorities to cease further undue interference. He was very pleased to assure the members of the Evangelical Alliance representing all the Churches that it was his distinct wish that religious liberty should be granted to all Protestant Christians through-

out his dominions, and that it was his determination to enforce this rule. He also said that he had now given the necessary orders to ensure this.

The deputation, on behalf of all Protestant Christians, expressed their sincere gratitude to His Majesty for his kindness and the graciousness of his promise, and for the very friendly spirit which he had shown to the English people.

The action of the Council of the Evangelical Alliance in approaching the King of Portugal has been productive of great good everywhere, and has powerfully helped the cause of religious liberty on the Continent. The Roman Catholic Press, especially in Portugal and in Spain, but also in France and Germany, has endeavoured to minimise the influence and effects of the King's answer by abusing the Evangelical Alliance. One of the Lisbon Catholic organs goes so far as to argue that the whole matter is invented and that His Majesty never received the deputation at all. The English *Catholic Times*, after describing the Evangelical Alliance as being "very much on the *qui vive*," goes on to say, "It is to be hoped that the 'King of Portugal, in his zeal against 'undue interference' with the Evangelical Alliance 'and its offspring, will be equally mindful 'that no 'undue interference' is placed in 'the way of his Catholic subjects in protecting themselves from this unworthy invasion 'of the Protestant Propagandist sects." Our correspondent in Funchal writes to say that the interview of the Alliance with the King has had a wonderful effect throughout Madeira where, as our readers and members know, there was recently a murderous outburst of Roman Catholic bigotry.

The Evangelical Alliance Quarterly.—There was a great demand from all quarters for the last (January) number on account of the Protest published in it. This present number has been held back intentionally in order to include in it the memorial of our late lamented Treasurer, and other matters, e.g., the International Conference Invitation.

THE KING'S DECLARATION AND THE PAPISTS.

IT may be of special interest to all at this juncture to reprint the solemn Declaration on Popery published by the Council of The Evangelical Alliance in 1851. That Declaration, setting forth the established policy of The Evangelical Alliance, was in the following words:—

"That since the British Organisation of the Evangelical Alliance have already recorded it as a duty, when circumstances arise to render it desirable, to bear their united testimony to the important truths affirmed in the Basis of their Institution, and to withstand all destructive error opposed to them—the Council now, when the Romish Antichristian Apostacy, encouraged by Tractarian and other errors, is manifestly, and with great energy, occupied in making new and increased effort, cordially unite in declaring their unabated reprobation of a system, whose spirit and principles are hostile to the revealed will of God, and adverse to the welfare and salvation of mankind. They believe that essentially it is opposed to the paramount authority and sufficiency of written revelation, to the right and duty (under the guidance of the Holy Spirit) of private judgment in the interpretation of Holy Scripture, to the justification of a sinner before God by faith only, to the pure worship of God through the only mediation of our Lord Jesus Christ, and to the nature of true repentance and humiliation of soul before God; and, constrained by a sense of duty, they earnestly and

affectionately urge their Christian brethren, of whatever denomination, to employ their utmost influence, each in their several spheres, according to the word of God, to check the further progress of this deadly system of superstition; at the same time they most fervently express their tender regard for the spiritual welfare of all who are involved in the thralldom of that awful delusion, and their devout prayer that they may be made partakers of eternal salvation."

At the meeting of the Council of the British Organisation of The Evangelical Alliance held in London, at 7, Adam Street, Strand, on April 11th, the question of the suggested alteration of The King's Declaration against Popery was discussed, and it was then unanimously resolved that *"in view of the anxieties awakened by the attack made on The King's Declaration, the Council of The Evangelical Alliance adhere firmly to the principles expressed in their Declaration against Popery published in 1851 (printed above), and request the prayers of all members of the Evangelical Alliance for the preservation of the Testimonies and Liberties of the Protestant Religion."*

THE BIBLE: ITS TRIAL AND TRIUMPH, by Rev. John Phillip, M.A., 1s. 6d., MARSHALL BROS. This is a small volume which can be safely recommended. The main results of the so-called Higher Criticism are tabulated, and are then compared with, and made subject to, the test of Holy Scripture itself. The style is forcible. The author writes as one who loves his Bible, and has no doubt of its final victory over all the attacks of the critics.

THE INTERNATIONAL CONFERENCE

IN HAMBURG IN 1902.

AS soon as the Central Committee of the German branch of the Evangelical Alliance in Berlin had decided that the next International Conference in 1902 should be invited to meet at Hamburg, the Hamburg Committee appointed a small executive committee to make the necessary preparations. This committee of seven men had a preliminary conference on Wednesday, March 20th, with Count Bernstorff, president of the German branch, in the Chair. It was evident that the Hamburg friends joyfully and with the best hope for the success of the Conference entered into their work. A number of important points were discussed and settled to general satisfaction.

In the evening a meeting was held in the Conference Hall, 39, Pferdemarkt, adjoining the premises of the Young Men's Christian Association. All the pastors of the city and a select number of friends, representing the different religious bodies and institutions, had been invited. The object of the meeting was to interest a larger circle of people for the International Conference. The Rev. J. Aston, chairman of the Hamburg Branch, opened the meeting. He said that he wished to claim interest for the great cause of the Alliance, and for the proposed Conference. The Alliance in no way intended to abolish the existing denominations, nor to join with everybody, but only with such who loved the Lord Jesus. The union of God's people had been the dying wish of the Master, and could therefore be indifferent to no true Christian. God's will ought to be done on earth like in heaven, where Rev. vii. 9, 10, shows us a great multitude of all nations joining in the praise of God. He ended by giving a description of the Conference as he had seen it in a dream.

Count Bernstorff then gave an address on the historical development and the aims of the Evangelical Alliance. The New Testament always represents the Church, the body of Christ, as *one*. Great efforts were

been made in the days of the early Church to prevent the rupture between the Christians from Israel and those out of the Gentiles. It was impossible now to unite the Churches—but believers could stand together in their unity, notwithstanding their division. The Bishopric of Jerusalem, which King Frederick William IV. of Prussia had organised together with Great Britain, had been a witness of the oneness of Protestantism. Also the late Emperor Frederick III., when travelling as Crown Prince to foreign cities, visited not only the German but also the English services. When once, at Madrid, he was asked why he did so, he replied that he liked to show in foreign countries the unity of Protestantism. The duties of the different Protestant Churches were to a large extent in common—for instance, the defence against Roman aggression, the struggle against infidelity, the better observance of the Lord's Day. The Alliance had especially given attention to the Christians persecuted for their faith. A signal instance was the great deputation sent to Madrid in 1863 for Matamoros and his fellow-sufferers, who had been sentenced to hard labour merely for reading the Bible and meeting for prayer. The great International Conferences had always proved to be a great blessing to the countries where they were held. The Geneva Conference had given the impulse to the movement for sanctification of the Lord's Day; the Amsterdam Conference to a great evangelistic movement in Holland.

After a pause, in which tea was taken and occasion given for private conversation, the Chairman asked whether there were any questions to be put. A well-known Hamburg merchant, Mr. Braun, alone rose to give expression to his adherence to what had been said. With a few closing words by Pastor van der Smissen the meeting ended. We may look back with thankfulness on the spirit which prevailed. All those who were present showed real interest for the cause of the Alliance, and were ready to work for the coming Conference.

The following is a translation of the Invitation sent out to all the Branches by the German Branch of the Evangelical Alliance.

INVITATION TO THE ELEVENTH GENERAL
CONFERENCE OF CHRISTIANS OF ALL
COUNTRIES TO BE HELD IN HAMBURG
IN THE SUMMER OF 1902.

BELOVED BRETHREN IN CHRIST OF ALL
COUNTRIES,

In the course of the past century the Christian Church began to perceive the meaning of the words of Jesus, "that they all may be one" (John xvii. 21). This led to the founding of the Evangelical Alliance, which in ten general conferences has made known its principles to the Church and to the world.

Since its foundation more than fifty years ago the Evangelical Alliance has done much to help the persecuted, to encourage the weak, to spread true religion, and to emphasize the fundamental unity of true believers. The retrospect of the work of the Alliance, which was presented at the Jubilee meeting in London, showed much cause to thank God for all that the Alliance had been the means of accomplishing.

However, the aims of the Alliance are not yet fully realised. In the present century there still remains much for us to do. It is not at all superfluous to emphasize the brotherly unity of the members of different Christian denominations. It is a testimony that the uniting power of the love of Christians to Christ really fills the members of the great body of the Christian Church. Believers need to be again and again reminded that they belong to the body of the Lord. And the world needs to be shown that true believers, although they march in different divisions, have all one and the same Commander-in-Chief, whom they all acknowledge and obey. It still remains our Christian duty to take up the cause of all who are oppressed and persecuted for faith and conscience' sake, as the Alliance has often done with energy and not seldom with success.

The fostering of the spirit of brotherhood

by means of the Week of United Prayer at the beginning of the year has greatly increased throughout the world, and must remain in the future also the subject of our care and of our prayers.

The General Conference of the Evangelical Alliance gives Christians an opportunity of expressing their opinions in a brotherly manner on all subjects connected with the work of the Alliance, and thus mutually helping each other forward, uniting their forces and developing their efficacy, and strengthening the bonds of their communion in our blessed Lord Jesus Christ.

The German Branch of the Evangelical Alliance, and especially the Alliance Committee in Hamburg, now invites you, beloved brethren and sisters in Christ, to come to Hamburg in the summer of 1902 to an International Conference, and hopes that you will bring as much blessing with you as you expect to receive. Programmes with full particulars will be forwarded later.

Let us all, however, at once begin to prepare for the coming Conference by persistent and believing prayer, that the Lord may show that He is with His children, that He may bless our deliberations and further His work, and that everything connected with the Conference may serve to spread His Kingdom and glorify His dear Son.

With brotherly greeting,

Signed,

For the Alliance Committee in Berlin,

(Count) A. BERNSTORFF,

And others.

For the Alliance Committee in Hamburg,

J. C. ASTON, Pastor,

H. VAN DER SMISSEN,

And others.

The Council of the British Organisation have cordially accepted the Invitation so kindly sent to them. It seems that the exact date of the Conference is not yet settled. It is to be hoped that all members of the Alliance will commence now to make arrangements to be present. Special contributions will be needed for the expenses of the London Council in connection with this Conference.

THE LAW AND THE DECLARATION.

The Bill of Rights was passed in the first year of the reign of William and Mary, 1689, and was entitled "An Act for declaring the rights and liberties of the subject and settling the succession to the Crown." This Bill of Rights is a fundamental law of the Constitution. It sets out at large the manner in which constitutional rights had been infringed by James II., and then reaffirmed the Rights and Liberties of the Subjects in the following terms:—

1. That the pretended power of suspending laws, or the execution of laws, by Royal authority, without consent of Parliament, is illegal.
2. That the pretended power of dispensing with laws, or the execution of laws, by regal authority, without consent of Parliament, as it hath been assumed and exercised of late, is illegal.
3. That the commission for erecting the late Court of Commissioners for Ecclesiastical Causes, and all other commissions or courts of like nature, are illegal and pernicious.
4. That levying money for or to the use of the Crown, by pretence of prerogative, without grant of Parliament, for longer time, or in any other manner than the same is or shall be granted, is illegal.
5. It is the right of the subjects to petition the King, and all commitments and prosecutions for such petitioning are illegal.
6. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with the consent of Parliament, is against law.
7. That the subjects who are Protestants, may have arms for their defence suitable to their conditions, and as allowed by law.
8. That election of members of Parliament ought to be free.
9. That the freedom of speech and debates, or proceedings in Parliament, ought not to be impeached or questioned in any court or place out of Parliament.
10. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel or unusual punishments inflicted.

THE SUCCESSION TO THE CROWN.

The Act deals with the question of the succession to the Throne in Sections IX., X., and XI., and incorporates the Declaration as follows:—

IX.—*And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Popish Prince or by any King or Queen marrying a Papist, the said Lords spiritual and temporal and Commons do pray that it may be further enacted, That all and every*

person and persons that is, are, or shall be reconciled to, or shall hold communion with, the see or Church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded and be for ever incapable to inherit, possess, or enjoy the crown and Government of this realm and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance; and the said Crown and Government shall from time to time descend to, and be enjoyed by such person or persons, being Protestants, as should have inherited and enjoyed the same, in case the person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead.

X.—And that every King and Queen of this realm, who at any time hereafter shall come to and succeed in the imperial crown of this kingdom, shall on the first day of the meeting of Parliament, next after his or her coming to the crown, sitting in his or her throne in the House of Peers, in the presence of the Lords and Commons therein assembled, or at his or her coronation, before such person or persons who shall administer the coronation oath to him or her, at the time of him or her taking the said oath (which shall first happen) make, subscribe, and audibly repeat the declaration mentioned in the statute made in the thirteenth year of King Charles the Second, intituled, *An Act for the more effectual preserving the King's person and government by disabling papists from sitting in either house of parliament*. But if it shall happen, that such King or Queen, upon his or her succession to the Crown of this realm, shall be under the age of twelve years, then every such King or Queen shall make, subscribe, and audibly repeat the said declaration, at his or her coronation, or the first day of the meeting of the first Parliament aforesaid, which shall first happen, after such King or Queen shall have attained the age of twelve years.

XI.—All which their Majesties are contented and pleased shall be declared, enacted, and established by authority of this present Parliament, and shall stand, remain, and be the law of this realm for ever; and the same are by their said Majesties, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in Parliament assembled, and by the authority of the same, declared, enacted, and established accordingly.

BOOKS WORTH READING.

THE CONDITIONS OF EFFECTUAL PRAYER, by the Rev. D. Mullan, B.A., 6d., JARROLD & SONS. In our last October number we drew attention to this valuable little book by the esteemed and energetic Secretary of our Dublin Branch. We are glad to see that a new edition has been issued in artistic white and gold binding and excellent type. A constant source of weakness and failure in prayer is indefiniteness, and this book will be found full of helpful advice, and we are glad a second time to recommend it.

THE ANCIENT SCRIPTURES AND THE MODERN JEW, by David Baron, 6s., HODDER & STOUGHTON. Mr. David Baron has long been known and honoured for his endeavours for the conversion of the Jews. In this volume he sets out *seriatim* the Divine purposes concerning the chosen race. The book is divided into two parts: the first consists of connected expositions of some of the most striking utterances in the ancient Scriptures; the second part comprises a series of articles presenting an all-round view of the Jewish question. A considerable portion of the book is devoted to the subject of Anti-Semitism. Mr. Baron writes in a most interesting style, and his opinions and arguments are convincing.

THE ROMeward MOVEMENT IN THE CHURCH OF ENGLAND, by Walter Walsh, 10s. 6d., JAS. NISBET & CO. This valuable book is a development of the entire history of that movement of which a part had been already dealt with by Mr. Walsh in his previous volume. It is to be hoped that the present work will receive the welcome which it deserves and which was so widely accorded to "The Secret History of the Oxford Movement." Mr. Walsh has done a great service to his day and generation in the collection and publication of the facts before us, and every one who reads this book will be better fitted to take a part in the impending conflict with Rome and the Romanising section of the Anglican Church.

DAILY LIGHT ON THE DAILY PATH, all prices and bindings, SAMUEL BAGSTER & SONS, is a daily Text-Book of texts with a page for every morning and every evening in the year. There are some eight or ten verses all on the same subject selected for each day. Scripture is thus used to elucidate and illustrate Scripture. The work has been the labour of love of a devoted lady long an invalid. The spiritual value and helpfulness of the book is very great, and any of our readers who have not already possessed this selection will, on obtaining it, be grateful to us for this recommendation.

WEST AFRICAN STUDIES, by Mary H. Kingsley, 7s. 6d., MACMILLAN. It has well been said that Miss Kingsley had "the heart of a woman and the head of a man." She has a fresh and interesting style, utterly unconventional and unaffectedly simple. Her mind was always at work and her sympathies were keenly aroused on the problems arising out of the relation of the Europeans to the native races. She lectured on this subject throughout Great Britain, and though in the volume before us there may be opinions which we cannot endorse, the book is filled with information and is worthy of careful study.

FIRST ON THE ANTARCTIC CONTINENT, by C. E. Borchgrevink, F.R.G.S., with portraits, maps, &c., 10s. 6d., GEORGE NEWNES. This is an account of the British Antarctic Exploration of 1898-1900, a most

successful expedition, which for the first time established beyond doubt the possibility of living on South Victoria land in winter. The coast-line round Robertson Bay was carefully investigated and mapped. A number of new biological species were discovered, especially amongst insects and shallow-water fauna. The coast-line from Cape Adare to Mount Terror was surveyed and mapped, and a landing effected on Coulman Island, Franklin Island, and Wood Bay. The volume is printed in large, clear type, with excellent photographic illustrations and three large maps. Sir George Newnes, who sent out the expedition, has good reason to be pleased with such valuable results.

IN BIRD LAND with Field-Glass and Camera, by Oliver G. Pike, 3s. 6d., FISHER UNWIN. For lovers of nature, both old and young, this is a delightful book. It is full of facts of bird life in England, accompanied with photographs of birds and their nests in their natural surroundings. The subject is divided into "Woods," "Fields and Hedgerows," "The Stream and its Banks," and "Some Norfolk Birds." The style is quite intelligible to young people.

THE HOME OF SANTA CLAUS, by George A. Best, 6s., FISHER UNWIN. A most amusing book for children, with delightful pictures. A little boy Leslie goes up in a balloon and pays a visit to Santa Claus, and acts as travelling companion to the latter. We have rarely seen so good a children's book full of pure and innocent fun. The photographs are excellent and the posing of the figures very clever.

ENGLAND'S NEGLECT OF SCIENCE, by Professor John Perry, M.E., D.Sc., 3s. 6d., FISHER UNWIN. This is an issue in one volume of several important and valuable addresses delivered before the Institution of Electrical Engineers, the Society of Arts, &c., with articles reprinted from "The Engineer," "The Electrician," and "Nature." We quite agree with the Professor in his view that a real engineering workshop is a far better training-ground for youths than the ordinary school work and lecture-room.

WHAT A MAN OF 45 OUGHT TO KNOW, by Sylvanus Stall, D.D., 4s., VIR PUBLISHING COMPANY. It has been aptly said that a man at forty-five is either a fool or a physician. In the earlier books of this Self and Sex Series the author has sought to save young boys, young men, and young husbands from mistakes which can only be avoided by intelligent instruction. Few men know that great physical changes await them at middle life. Perhaps it may be truthfully said that men of forty-five are as ignorant of the nature of the changes through which they are passing as boys at the period of adolescence. In this book Dr. Stall sets forth the character of the changes which occur in the physical life of both men and women. The author apprises laymen of what all physicians admit, and prepares his readers by intelligence to escape the sad consequences of ignorance. To many men the guidance of this book will be a timely benediction.

THE QUEEN'S RESOLVE, by the Rev. Chas. Bullock, B.D., 1s. 6d., HOME WORDS PUBLISHING OFFICE, is an excellent biography founded on the Queen's words, "I will be good," spoken as a young girl when first told of her near advancement to the Throne. This book has already reached a circulation of 270,000 copies, and is a most interesting account of the Queen, and contains many well-produced illustrations.

PAUL OF TARSUS, by Robert Bird, 6s. **THOMAS NELSON & SONS**. There is a mode, unhappily too common, of referring to our Lord and Saviour Jesus Christ as if He was not Lord at all, but merely some very perfect man. There is much of this in the book before us. Here are also pretended translations of certain parts of Paul's Epistles, which, instead of being translations, are in many cases unmeaning alterations of the sacred writing, as, for instance, where "Bear ye one another's burdens, and so fulfil the law (paper) of Christ," is altered into "so keep the Spirit of Jesus."

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BEAUTIFUL CHARACTERS, or Types of Victory, by James Paton, D.D., 1s. 6d., **HODDER & STOUGHTON**. Here are nine histories from real lives of real Christians, giving the example of Victory in Poverty, Victory in Pain, Victory in Service, &c.

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